

لا اله الا الله محمد رسول الله

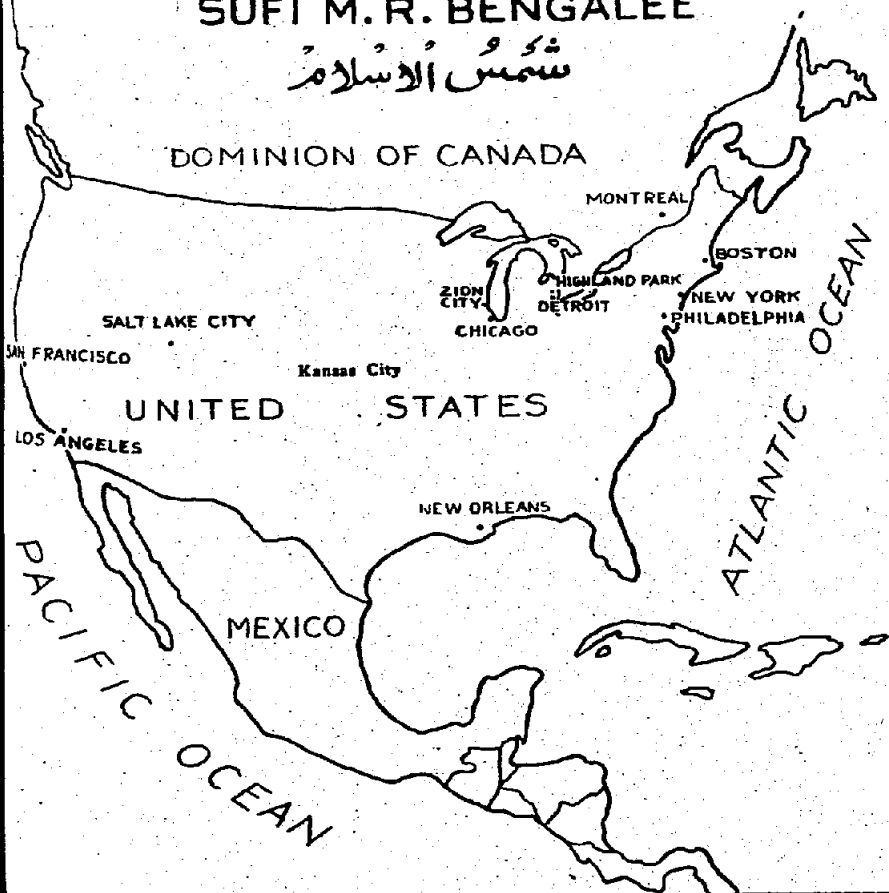
THE

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## The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the True and Real Islam and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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## The Ahmadiyya Mosque, London, England



### In the Name of Allah the Most Beneficent and the Most Compassionate

WE PRAISE HIM AND INVOKE HIS BLESSING ON HIS PROPHET  
THE EXALTED ONE.

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*(Continued from page 3)*

but thou didst deny them and wast proud and wast among the disbelievers.

And on the Day of Resurrection, thou shalt see those who lied concerning Allah, their faces blackened. Is there not in hell an abode for the arrogant?

And Allah shall grant salvation to those who guard (against evil) with success. Evil shall not touch them nor shall they grieve.

Allah is the Creator of all things, and He is the Guardian over all things.

His are the keys of the heavens and the earth; and they who believe not in the signs of Allah—such are they who are the losers.

(XXXIX—53-63)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الَّذِيْنَ عِنْدَ اللَّهِ لَاسَاحَةُ

## A Passage from the Holy Quran

### Transliteration

Qul Ya ibadiya-lladheena asrafoo ala anfusi-him laa taqnatoo mir-rahmatillah; Innallaha yaghfiru-zzunooba jamee-a; Innahu Hu-al Ghafooru-r-Rahéem.

Wa aneeboo ila Rabbi-kum wa aslimoo lahoo min quabli an ya-tia kumul azaabo thumma laa tunsaroon.

Wa-ttabi-oo ahsana Ma unzila ilaikum mir-Rabbi-kum min quabli an-ya-tia-kum-ul azaabo wa antum la-tash-uroon.

An taquoola nafsun-ya-hasrataa ala ma farrattu fee janbillahi wa in kuntu la-mina-ssakhireen.

Aw taquoola law anna-llaha hada-nee la-kuntu minal-muttaqueen.

Aw taquoola heena taral-azaaba law anna lee karratan Fa akoona minal muhsineen.

Bala quad ja-at-ka ayatee fa-kazzabta biha was-takbarta wa kunta minal ka-freeen.

Wa yaw-mal cuiyamati tara-lladheena kazabu ala-llahi wujuhu-hum musawwaddah; a-laisa fee jahannama mathwallil mutakabbireen.

Wa-yuna jji-lla-hu-lladheena-ttaquaw bi-mafa-zati-him; la ya-massu-humussoo-u wa-la-hum yah-zanoon.

Allahu Khaliq kulli shai-in, wa-Huwa ala kulli shai-in-Wakeel.

La-hu maqua-leedu-ssamawati wal-ardh; Wa-lladheena kafaroo bi-aya-tillahi Ula-ika humul-khasiroon.

### Translation

Say: O my servants who have acted extravagantly against your souls, despair not of the mercy of Allah: verily, Allah forgiveth all sins. Verily, He is the Forgiving, the Merciful.

And turn unto your Lord and resign unto Him before the punishment comes unto you, for then ye shall not be helped.

And follow the best of that which (the Quran) is revealed unto you before the chastisement comes suddenly upon you and ye perceive not.

Lest a soul should say: Alas, my grief, I was negligent of my duty toward Allah, and I was indeed among the scoffers!

Or should say: If Allah had guided me I should have been among the righteous!

\* Or should say when it seeth the punishment: If I could have but another chance, I would become one of the righteous!

(But the answer shall be): Aye, My commandments came unto thee,

(Continued on the bottom of page 2)

من احاديث الرسول

## The Sayings of the Master Prophet Muhammad

Anas Ibn Malik relates that the Holy Prophet said: "Prayer is the marrow of worship." (Tirmudhi)

Ibn Abbas relates that the Holy Prophet said: "Whosoever constantly and steadfastly prays to Allah for His forgiveness and mercy, Allah opens for him a way out of every difficulty, relieves him of every distress and provides for him from unknown sources." (Abu Daud)

Ibn Omar reports that the Holy Prophet said: "The doors of Allah's mercy are opened unto those of you for whom the door of prayer is opened. Of the prayers offered unto Him, Allah loves most that you seek protection with Him from the calamities of this world and of the next." (Tirmudhi)

Jareer relates that the Holy Prophet said: "Whoso is devoid of mercy and kindness is devoid of all virtues." (Muslim)

Ayesha reports that the Holy Prophet said: "When a servant acknowledges his sins before Allah and turns to Him repentant, Allah turns to him with mercy." (Bukhari and Muslim)

Abu Hurirah relates that the Holy Prophet said: "To think well and generously of others, forms a part of good worship." (Abu Daud)

Abu Waquidi-nil Laisiyya relates: Once while the Holy Prophet was sitting in the Mosque, surrounded by people, there appeared three persons, two of whom came near the Holy Prophet, but the third turned back and went away. The two who came to the Holy Prophet stood on the fringe of the circle of men round him. Then one of them saw some vacant space among the people and sat down there. The other, however, sat down where he was, on the outer margin. Upon becoming disengaged, the Holy Prophet said: "Shall I not tell you about these three men? One of them sought protection with Allah and Allah gave him protection. The other was ashamed to turn back and Allah would not reject him; but the third one turned away and Allah too shall turn away from him." (Bukhari)

# Excerpts From The Writings

of

**Hazrat Mirza Ghulam Ahmad**  
**The Promised Messiah and Mahdi**  
**(1836-1908)**

How omnipotent and all-supporting is God Whom I have found, and how mighty are the powers of God Whom I have seen. The truth is, nothing is impossible with Him except that which is contrary to His Book and promise.

Therefore, when thou prayest, pray not like the ignorant naturalists who believe in a fantastic law of nature which is not confirmed by the seal of God's Book. They are the rejected ones of God and their prayers will not be accepted. They are blind and not seeing, dead and not living. They set against God the laws which their own fancy has framed and put limit to the infinite Divine powers and think Him to be weak. Hence, they will be dealt with, according to their lack of faith.

But, when thou standest up for prayers, thou must have certainty of faith that thy God has power over all things. Then thy prayers will be answered and thou wilt witness the wonders of Divine powers as I have witnessed. My testimony in this matter is based upon experience and not upon stories. How can a man's prayers be answered who does not believe that God is all-powerful and how can he be inspired to pray at the time of his great difficulties the solution of which, he thinks, is against the law of nature? But thou, blessed man, be not so wanting in faith. Thy God is the One Who has suspended countless stars without pillars, and dost thou distrust that thy God will fail to accomplish thy object? Nay, thy mistrust will disappoint thee. Our God is full of unbounded and wonderful powers which can be witnessed by those only who become His in truth and in faith. He manifests not His wonderful powers unto those who do not firmly believe His omnipotence and who are not truly faithful to Him. (Kishti-e-Nooh)

That religion does not deserve the name of religion which does not include broad sympathy with humanity in general, nor does that person deserve to be called a human being who has not a sympathetic soul within him. Our God has not made any invidious distinction between different peoples and He is not unjust to any. The powers and faculties which He granted to the ancient people of India were also granted to the Arabs, the Persians, the Syrians, the Chinese, the Japanese, the Europeans and the Americans. For all the earth of God serves alike as a floor, and for the sake of all, the sun, the moon, and the stars give their light and perform such other functions as God has charged them with. All people alike derive benefit from air, water, fire, earth and other things created by God; and all equally use the produce of the earth, its corn and its herbs, its flowers and its fruits. These are the broad Divine morals which give us a lesson that we should also be good to all our fellow beings and should not entertain contracted views and narrow sympathies.

The Holy Quran opens with a verse which teaches this broad doctrine. The very first chapter of the Holy Quran says: All perfect and pure attributes belong to Allah Who is the Lord of all the different peoples, the different ages and the different countries. The opening of the Holy Quran with a verse which is so broad in its significance shows clearly that the Holy Quran refutes the doctrine which sets limit to the vast and unlimited grace, and sustenance of God, reserving the manifestation of these attributes for a single people to the exclusion of all others as if the latter were not the creation of God or as if after creating them God utterly forgot them or threw them away as useless and futile things. For instance the Jews and the Christians to this day believe that all the prophets and the messengers of God who appeared in the world came only from a single branch of the great human family, ie, the Israelities, and that God was always so displeased with all the other nations of the world that even finding them in error and ignorance, He never cared for them in the least. Even Jesus Christ is reported to have said that he had been sent only to the lost sheep of the house of Israel. A claim to divinity, even if we admit this claim in the case of Jesus for the sake of argument, is surprisingly inconsistent with such narrow and contracted views. Was Christ only the God of the Israelites, and was he not equally the God of other people, that he declared



himself to have no concern with the guidance and reformation of other peoples?

Beliefs similar to these are also entertained by the Arya Samaj. Like the Jews and the Christians who regard prophecy and revelation as the sole possession of the house of Israel and consider other people as unfit for the boon, the Arya Samajists believe that Divine revelations never outstripped the limits of India, that the Almighty God always chooses four Rishis from the land of the Aryas and reveals over and over again the same texts of the Vedas through them, selecting always the same language, i.e., Sanskrit for the expression of His will.

Thus the Jews and the Christians on the one hand, and the Arya Samajists on the other, do not recognize the Almighty God to be the Lord of the worlds. For if such were not the case, there is no reason that God Who is the Lord of all the worlds and of all peoples and not the Lord of the Israelities or the Lord of the Aryas alone, should not have regarded as choosing a single people for the manifestation of His will, like a biased and one-sided man. It is, therefore, to refute this erroneous doctrine that the Almighty God has opened the Holy book with the verse quoted above. In another place, the Holy Quran says in plain words: *There is no people among whom a warner (prophet or messenger of God) has not been sent.* In fact, it will be admitted without any controversy that the true and perfect God in Whom we all must believe is the Lord of all the worlds. His sustenance is not limited to a particular tribe, or a particular age, or a particular country, but He is the Sustainer of all people, the Lord of all ages, the King of all countries, the Fountain-head of all grace, the Source of every power, physical and spiritual, the Nourisher of all that is created and the Supporter of all that exists.

The Divine Morals being so broad, it behoves us to imitate them.

#### (THE MESSAGE OF PEACE)

Arise, Man, the Citizen of the World  
Reach out and take the stars  
Enter into your birthright  
O, sweet is the music of humanity  
In the ears of the Inheritors of the Future  
By Dame Sybil Thruster O.B.E.  
The Weekly Review. London

# Islamic Conception of God

By

**Hazrat Mirza Bashir-ud-din  
Mahmud Ahmad, Khalifa-tul-mashi II,  
Head of the Ahmadiyya Movement In Islam**

Islam describes God as a Perfect Being, possessing every excellence. The opening verse of the Holy Quran runs:

*"All praise is due to Allah, the Creator and Sustainer of all the worlds."* As God has created all things, and all things depend on him for their sustenance. He alone deserves all praise for the beauties and excellences to be found in different things, for all these beauties and excellences are derived from God. The beauty of a scene, the charm of a voice, the fragrance of a flower, the softness of a bed, the daintiness of a dish, in short the beauty and charm of all that pleases and appeals to the senses of man, is created and bestowed by God.

The verse then proceeds: "*ar-Rahman, ar-Rahim*", i.e., God has, out of his pure Grace and Bounty, created all those things the need of which was to be felt by man; for instance, light and air; fire and water: different kinds of food and medicines; timber, iron, stones, etc. He has created so many things for the use and research of man, that whichever way he turns he finds enough to occupy his attention and is afforded countless opportunities of improving and perfecting his knowledge and capacities. In fact, man cannot possibly feel any need which has not been met and provided before his birth. All this has been done under God's attribute of Rahmaniyyat.

Again, He has been called "*Raheem*" in the Holy Quran, that is to say, He rewards all labour and effort according to its deserts. Man's efforts is never wasted, and he is ever rewarded in true proportion to its merits.

Again, He is called "*Malik-i-Yaum-id-Din*", i.e., He is the Master of the Day of Retribution. In other words, apart from the operation of the laws of Nature, and the rewards or punishments which are meted out contemporaneously, He has fixed the limits of every action, and as soon as those limits are reached, final judgment is passed on each action whereby the good are rewarded, and the evil ones are punished, subject always to this, that under His attribute of "*Malikiyyat*" it is al-

ways open to Him to forgive and to remit the punishment.

Again, He is called "*Qadeer*", that is to say, He has fixed the nature and properties of all things, for if this had not been so, there would have been constant confusion and disorder in the world and the affairs of the world would have come to an end. If men had not been certain about the nature, effect and properties of things, they could never have undertaken any work, not knowing what results it might lead to. For instance, a man who desires to cook food lights a fire in the certain belief that fire would produce heat. If the production of heat had not been the fixed property of fire, and the extinguishing of fire had not been the fixed property of water, if fire had sometimes produced heat and at other times had caused cold, if water had sometimes extinguished fire and at other times had set it alight, nobody could have derived any benefit from them, and men would have lost heart in despair and would eventually have perished.

Similarly, God has been described as "*Aleem*", that is to say, He has knowledge of secret as well as of manifest things. He is aware of the secrets of a man's heart and knows all hidden things. He is acquainted with the hidden secrets of man's nature of which the latter is not even himself aware. Things buried under the earth and those placed on mountain tops are equally within His knowledge. He knows that which is past and that which is to come.

He is "*Samee*," that is, He hears everything; the slightest whisper does not escape Him and the sound of crawling ant, and of the blood coursing through a man's veins reaches Him.

He is "*Hayy*," that is, He is Himself alive and bestows life on others.

He is "*Khaliq*," the Creator.

He is "*Qayyum*," that is, He supports the existence of others.

He is "*Samad*," that is, nothing can exist without His support and assistance.

He is "*Ghafur*," that is, He forgives our trespasses.

He is "*Qahhar*," that is, all things are subject to His power.

He is "*Jabbar*," that is, He remedies all ills and disorders.

He is "*Wahhab*," that is, He bestows favours and bounties on His creatures.

He is "*Subbu*h," that is, He is free from all defects.

He is "*Quddus*," that is, He comprises in Himself all kinds

of purity and holiness.

He does not sleep, nor is He fatigued. He is Eternal and Ever-existing.

He is "*Muhaimin*," that is, He guards all things. It is under the working of this Divine attribute that man is guarded from evils and sufferings, of the approach of which he may not even be aware. He is very often saved from a disease or a calamity by secret influences which have been working in his favour. As soon as a disease attacks the human system, counter influences begin to destroy germs of the disease. So long as a man does not persist in acting rashly and breaking the laws of nature, he is saved from many of the evil consequences of his conduct. God says in the Holy Quran: *If God were to start punishing men for all their irregularities of conduct not one of them would have been spared* (XVI, 61).

In short, God possesses all perfect attributes and His mercy encompasses all things, as He says "*My mercy encompasseth all things*." In other words, His attributes of anger and punishment are governed by His attributes of mercy.

He is "*Ahad*," that is, nothing is His equal; He is "*Wahid*," that is, all things had their origin in His command and He is the first cause of all creation. Many other attributes of His are mentioned in the Holy Quran, which show that Islam teaches a perfect conception of God as possessing attributes which create love on the one hand and fear on the other, both of which are indispensable for a perfect relationship between man and God.

Every sensible person will realize that perfect unity and perfect obedience can be produced only either by love or by fear. No doubt, love is the higher and the more perfect relationship, but there is equally no doubt that some natures are affected by nothing but fear. A religion, therefore, which does not emphasize the Divine attributes both of mercy and of punishment can never be universally beneficial. In considering the sources of human conduct, a religion must have regard, not only to the motives which influence the higher classes of people, but to the motives governing the actions of all classes and conditions of men. In fact, the higher classes of people are generally naturally inclined towards good, and the greater part of our attention must be devoted to those who have fallen low and have wholly forgotten their duties as human beings. This class of people, with rare exceptions, is amenable only to fear,

(Continued on bottom next page)

# Toward Islam

## I.

Islam is the most misrepresented and the least understood of all the great religious systems of the world. For centuries, this noble faith has been mercilessly assailed as a militant and unedifying religion. A very dark picture of it has been painted by the misinformed writers and propagandists. Consequently, appalling ignorance concerning Islam and its votaries prevail among the Occidental people.

It is highly gratifying to note that as a result of the rapid growth of contact between the East and the West and through the efforts of the followers of the Ahmadiyya Movement, the light of Islam is gradually penetrating the Western world. As the veil of misrepresentation, misunderstanding and ignorance is being lifted, people are being attracted toward it as though by the law of gravitation. Manifest signs are visible in the horizon which promise a magnificent future for Islam in the West. The prophecy made by the Holy Prophet Muhammad that the sun (Islam) will rise in the West is being fulfilled.

In the following lines, we will discuss briefly certain trends of the Western world toward Islam.

Divinity or Godhead of Jesus, Trinity, Vicarious atonement and that man is born in sin and shaped in iniquity are among the important beliefs and doctrines upon which the Christian church is built.

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and no moral or spiritual reform can be effected in this class unless it is attended with the prospect of loss or harm. A religion which claims to bring all mankind in direct relationship with God, must, therefore, have regard to this characteristic of human nature. In describing the attributes of God, Islam has so balanced the different attributes that no more perfect combination could be imagined which could attract and control the different natures of men. The attributes both of Love and Anger have been emphasized, subject to the assurance, "*My Mercy encompasseth all things*," that is, that Mercy overcomes Anger, for the object of the latter is to reform and not to inflict pain. (AHMADIYYAT OR TRUE ISLAM)

A careful study of the radical changes through which Christianity has been passing for a long time, reveals that a considerable number of its adherents has drifted away from the above-mentioned traditional and orthodox beliefs. Beginning with the Unitarian sect, innumerable Christian denominations have sprung up, which flinging Godhead of Jesus and Trinity to the winds, have accepted the purely Islamic monotheism—belief in One and the Only God. Like the Moslems, they believe in Jesus as a man and a great prophet, nothing more than that.

Likewise many Christians have come to realize the fallacy of the doctrine of vicarious atonement. They have become convinced that salvation of man cannot depend upon the blood of Jesus. Man has to work out his own salvation by submitting himself to the will of God and through his own good work. This is Islamic belief.

Aside from the ignorant and blind followers, the upper strata of the Christian faith have recognized the immorality of the monstrous doctrine, that man is born in sin and shaped in iniquity. The truth has dawned upon them that man is born pure and sinless. Evil is not inborn, innate or natural with man. The sheet of human nature is perfectly clean. This is Islamic teaching.

Celibacy is virtue in Christianity but vice in Islam. The Holy Quran proclaims: "*There is no celibacy in Islam.*" The Holy Prophet Muhammad says: "Marriage is my precept and example. Those who do not follow my precept and example are not of me." Thus Islam has exalted the institution of marriage as married life is the most righteous life.

With the march of progress the Christians had to submit to this Moslem principle which has gained ground in Christendom with the result that celibacy has been practically extinguished.

There is no saction of divorce in Christianity. The Bible says: "*Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced, committeth adultery.*" (Math. V-32). In striking contrast, Islam allows divorce under certain circumstances when it becomes an unavoidable necessity. At the same time, Islam takes every precaution so that divorce may not become a menance to the sacred institution of marriage and thus destroy the home life. The saying

of Muhammad in this regard is deeply significant: "Of all the *hateful* things, divorce is the *most hateful*." So Islam allows divorce but puts stringent restrictions upon it. The result is that there is no marriage and divorce problem in the world of Islam.

Islamic law which is the natural law, the law of God, continues with inflexible tenacity proving to the world that "the fittest survive." For centuries, the Christians brought accusation of blasphemy against Islam on account of its sanction of divorce. But with the march of time, most of the Christian governments were compelled to annul the indissolubility of marriage and to adopt the Islamic principle of divorce by laws, though without the wise and effective restrictions of Islam. The result is that the pendulum has swung to the other extreme. Divorce has become so common in the Western countries that it has shaken the very foundations of the structure of society.

The contribution of Christianity toward removing the evil of drinking is next to nothing. On the contrary, the New Testament furnishes abundant warrant for indulgence. Jesus's drinking of wine gives it the stamp of sanction. Islam has put absolute veto on all intoxicants. The success of Islam in eradicating this evil is without parallel in the annals of history. The Western world has come to recognize that drinking is a great stumbling block to the growth of civilization. There is a universal condemnation of this great evil. America adopted the law of prohibition. Though it met with complete and tragic failure, it set a noble precedent in impressing upon the world the supreme importance and the utmost necessity of adopting the Islamic law of prohibition.

The main problem of our generation is the economic paralysis which is deeply rooted in the concentration of wealth. This is fast driving the Western world toward Islam, which alone holds the key to the solution of the vexed economic disorder. By its law of inheritance, by its ban on interest, and by the institution of Zakat or poor rate, Islam removes the evils of capitalism and effects a rapprochement between capital and labor and gives a wide and equitable distribution of wealth.

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*"Let not one nation despise another; haply the one which is despised may turn out better than the one which despises."*

(Al-Quran—XXX:11)

## II.

After the World War I, the democratic nations were thoroughly carried away by the dream of peace through disarmament. The idea of the achievement of peace through disarmament was a tragic folly, for which they had to pay dearly. The staggering blows which they have been receiving since the outbreak of the present conflict are the direct result of their policy of unpreparedness. Those who believed they would secure peace by disarming themselves lived in the world of unrealities. We have not reached the age of millennium, where the wolf and the lamb can drink peacefully together from the same fountain. Even in these days of "light" and "civilization", unfortunately, might often makes right. Words which carry the ring of command in the mouths of the strong sound as the idle prattle in the mouths of the weak. The lessons of history must not be forgotten. Disarmament has never served the purpose of preventing war, nor has unpreparedness proved conducive to peace. Therefore, all those who are interested in building a New World Order in which peace should reign supreme, must be ready to meet the demands of peace; they must shoulder the responsibilities and risks of maintaining it, namely, they must keep themselves armed adequately and fully in land, sea and air forces so that any nation or combination of nations with aggressive designs, may not dare to infringe upon the integrity of the other nations, territorial or otherwise. Unless this is done, all efforts to establish international peace will end in total failure.

Islam offers preparedness for war as one of the most effective and indispensable means for the maintenance of peace. In 1924 when the craze of disarmament swept over Europe and America, Hazart Mirza Basheeruddin Mahmud Ahmad, the Supreme Head of the Ahmadiyya Movement wrote:

"Islam emphasizes the importance of preparedness for war as a means of promoting peace. So long as diverse governments exist in the world there will always be apprehension of war. Unless you are fully prepared for self-defense, a perfidious enemy may, taking advantage of your weakness and unpreparedness, be tempted to attack you. So, Islam does not allow a Moslem State to offer temptation to other nations to make war upon it, relying upon its neglected defenses. A Moslem nation must therefore ever be fully prepared for self-defense." (THE TRUE ISLAM PP. 351-352)



Incidentally, Mr. Roosevelt and Mr. Churchill, who have undertaken upon themselves the task of the future reconstruction of the world, are disappointing in this matter. Instead of advocating the vital necessity of maintaining the superiority of armed strength against all aggressions, they have propounded, in the Atlantic Charter, the theory that they will "aid and encourage all other practical measures which will lighten for peace loving peoples the crushing burdens of armaments." May we point out, world peace will be utterly impossible of attainment, without armaments. In other words, a surest way to avoid war is to remain fully prepared for it.

The Atlantic Charter formulated by Mr. Roosevelt and Mr. Churchill provides a striking parallel with Woodrow Wilson's majestic vision of building a New World. This historic document represents an earnest endeavor, on the part of its authors, to finish what Wilson started twenty-three years ago, and holds out to mankind a refreshing promise of peace and security. Wilson's dream, however, was not fulfilled; the League of Nations, which constituted the chief instrument for the accomplishment of his purpose, utterly failed. Among the various factors which contributed to its failure, two are conspicuous: First, America took no part in it and without her support it could not survive. Second, it did not possess adequate armed strength, without which it could not succeed.

We have already dwelt upon the second reason why the League of Nations failed. Concerning the first, may we point out that the American people pursued a policy of isolationism for twenty years. During this fateful period, they went through a great experience and education. They discovered that in the world of today, isolationism is no longer possible. The times are long past when nations could afford to remain "isolated", "aloof", "neutral", or "self-sufficient" in their own specific sphere. What affects one nation invariably and materially affects the others. The world, has, indeed, become exceedingly small and the idea of purely national states is swiftly approaching its end. The world is fast coming to realize that it is a unit—a community of nations. Particularly, the inexorable course of events compelled the American people to throw their isolationism and neutrality overboard; their soldiers, at last, found themselves engaged in a deadly, earth-wide combat, side by side with those of their allies. It has also

become increasingly evident that President Roosevelt has consistently followed a sound foreign policy.

In the light of the above discussion, the following will be read with immense interest:

"For the settlement of international disputes Islam lays down rules which contemplate a body like the newly created League of Nations, although the latter does not yet embrace functions which Islam enjoins on such a body. The Holy Quran says: 'If two Moslem nations fall out, make peace between them (i. e., other Moslem nations should try to prevent a war between them, and should try to remove the cause of friction and should award to each its just rights). But if one of them still persists in attacking the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah (i. e., till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity, for God loves the just.' (XLIX:9).

"The verse lays down the following principles for the maintenance of international peace:

"As soon as there are indications of disagreement between two nations, the other nations, instead of taking sides with one or the other of them, should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority." (THE TRUE ISLAM P. 352-354)

The principal cause of the present war can well be expressed in two words, exploitation and jealousy. Some nations carry on grandiose activities in their far-flung empires by exploiting the backward peoples of the world, politically and economically. This stimulates jealousy and covetousness in other powerful nations who also seek to gain similar dominance over certain weaker countries. Hence, this mad race of armaments and mechanized forces and this tragic drama of death.

destruction and devastation.

Islam lays down golden principles which strike at the root of such causes of international ruptures, and promotes world peace.

"The Holy Quran says: 'Lift not thine eyes toward those worldly benefits which we have bestowed upon other nations; these are but the embellishments of the earthly life and we have created them and distributed them in certain proportions among various nations in order to enable each to develop its national talents to perfection. That which your Lord bestowed upon you is best suited for you and more enduring?'

"In the above verse God says, that every nation devote all its energies to the development of its own talents and take full advantage of all the natural gifts and resources which God has bestowed upon it. The exploitation or the plundering of other nations can by no means be of any permanent benefit and leads to ultimate distress and trouble." (The TRUE ISLAM PP 349-350)

President Roosevelt and Prime Minister Churchill have recognized the above Islamic principles as the basis of the Future World Order. The first three points of the eight points as set forth in the famous Atlantic Charter read as follows:

First: Their countries seek no aggrandisement, territorial or other.

Second: They desire no territorial change that do not accord with the freely expressed wishes of the people concerned.

Third: They respect the right of the people to choose the form of government under which they live; and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them.

These are lofty principles, loftily expressed and without the adoption of these principles durable peace can not be achieved. Their real loftiness, however, will be put to the test in their application at the conclusion of peace after the war. All those who are interested in building a New World will do well to bear in mind the following matters:

First: England and her allies adopted the system of "Mandates" at the end of the World War I. Was it not "aggrandisement" and contrary to the very first principle, enunciated by Mr. Roosevelt and Mr. Churchill? We sincerely hope, the same fatal mistake will not be repeated.

Second: What about Palestine? The Arabs form the vast majority of the population of the country. After the World War I, the foreign Jews were introduced into the Holy Land, against "the freely expressed wishes of the people concerned"—the Arabs, under the ill-famed Balfour Declaration and in flagrant violation of Britain's treaty with the Arabs, who were forcibly deprived of their "sovereign rights and self-government". Let us hope that those upon whom devolve the task of establishing Future World Peace will not make the same mistake again. In other words, they will not make any territorial changes that will be contrary to the wishes of the Arabs,— "the people concerned" in Palestine and that "the sovereign rights and self-government" will be restored to them so that they will be permitted to live under a government of their own choosing.

Third: Let the problem of India be solved compatible with the noble principles outlined in the Atlantic Charter. It is of vital importance that the people of India obtain "the right to choose the form of government under which they will live." No foreign power should be allowed to pursue a policy of "aggrandisement" which will run counter to the interests and welfare of India and contrary to the wishes of the "people concerned".

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There was a little postage stamp  
No bigger than your thumb  
But still it stuck right on the job  
Until its work was done  
They licked it and they pounded it  
Till it would make you sick  
But the more it took a licking  
Why, the tighter it would stick  
Yes, the stamp stuck to the letter  
Till, saw it safely through  
There's no one could do better  
Let's keep sticking and be true

Scott's Monthly Journal

January 1942

# Facts and Forces

## World Troubles and the Way Out

The world has waxed full of sin, and rebellion and transgressions abound and God's wrath is kindled. He will now reveal His face and will compel the world into submission.

The world has denied Him and has persisted in its denial, has dishonored His word, and has forgotten the day of His meeting, has mocked the day of Judgment. The rust of materialism has eaten into the souls of men, and they imagine that the prophets of God were men who possessed persuasive tongues and invented systems of religion to keep men within bounds; and they imagine that they can presume to teach God and rule over His word.

Extravagance has increased and the love of the world has captured the hearts of men. Man is being associated with God as His partner. . . . Millions are being spent to induce men to renounce the worship of ONE TRUE GOD.

God bore all this with patience and when men refused to pay attention to His revealed word, He sent His Promised Messenger in order to win men back to God, and he showed sign after sign and miracle after miracle and with untiring patience and love, he called men to the ways of peace, and on their persisting in the ways, he warned them saying:

"O Europe! Thou art not secure, nor art thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns desolate. Foul deeds have been done in God's sight, and He has remained silent for a time, and He will now reveal His face and will strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wing's of God's peace but the decrees of fate are inevitable.

"Verily, I say unto you that the turn of this country is approaching. Ye shall behold the age of Noah and witness the day of Lot.

But God is slow in His wrath: repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

(Hazrat Ahmad)

## **The Outlook for Ethiopia**

The statement of policy announced by Mr. Eden on February 5, 1941\*, puts the British Government under a double obligation, first to the Ethiopian people and secondly to the world as a whole. We are pledged to the Ethiopians to restore the Independence of their state under the Emperor Haile Selassie and provide him with assistance and guidance, both in political and economic matters, for which he has asked. And we are pledged to the world as a whole to abstain from territorial ambitions in Ethiopia and to make any "assistance and guidance" the subject of international arrangement at the conclusion of peace." For the time being, however, during a period which, whether short or long, is bound to be decisive for future developments, the guidance of Ethiopia is a purely British responsibility and it is British advisers who are engaged in discharging it.

Let us consider the problems which have to be faced. The first and most urgent is the organization of an effective military force for the restoration and maintenance of internal order. One of the earliest pronouncements of the Emperor on his return was that he intended to establish a national army. The nucleus for this exists in the patriot bands who joined with the British/regular/ forces in expelling the Italians. Now is the moment for welding them into a permanent and disciplined force available to enforce the commands of the central government. When this has been achieved a great step will have been

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\*"His Majesty's Government would welcome the appearance of an independent Ethiopian State, and recognizes the claim of the Emperor Haile Sellassie to the throne. The Emperor has intimated to His Majesty's Government that he will need outside assistance and guidance. His majesty's Government agree with this view, and consider any such assistance and guidance in economic and political matters should not be the subject of international arrangements at the conclusion of peace. They affirm that they have themselves no territorial ambition in Abyssinia.

"In the meanwhile the conduct of military operations by Imperial forces in parts of Abyssinia will require temporary measures of military guidance and control. These will be carried out in consultation with the Emperor, and will be brought to an end as soon as the situation permits."

taken towards modernizing the government of the country, for a recalcitrant provincial governor will no longer be in a position to defy the Emperor. The "King's Peace" will have been imposed on the unruly barons.

The next task will be to change the system of administration throughout the province, carrying farther the experiment already made before the war. Here everything will depend on the choice of the right men as governors, a matter in which the Emperor's hands are not entirely free, as he cannot simply set aside the older generation of "Rases", especially those that have remained faithful to him throughout the years of trial. The problem is to some extent eased by the thinning of the ranks of the older chiefs, but against this must be set the irreparable loss of most of the young men who had been educated for leadership. The greater part of them perished in the indiscriminate massacre at Addis Ababa which followed the attempt on Marshall Graziani's life.

But there is another difficulty of an even more insistent kind which confronts the Emperor and his advisers—that of finance. Under the old Ethiopian system the provincial officials, the armed forces and the Church lived upon the proceeds of what could be raised locally. No accounts were naturally kept in the provinces nor, in spite of the efforts of the American financial adviser, at the center either. Even the amount of the customs revenue remitted annually to the capital was unknown. There was indeed a Bank of Ethiopia, but it dealt only with private transactions. There is therefore no means of estimating the annual revenue of the country before the war. In any case, it has now to face greatly increased needs. These fall under two main heads—the provision of regular salaries for officials and soldiers, and the maintenance of the public works and services introduced by the Italians. Some of the more grandiose of these may be dispensed with, but most of them, particularly the roads and the aerodromes, are too valuable for the security and the economic development of the country to be allowed to fall into desrepair. Yet the upkeep of the roads alone, in face of the conditions to which Ethiopian mountain sides are exposed in the rainy season, will entail a very considerable standing charge. It would not take many years' neglect of essential communications to set the country

back into a state stultifying every effort at social and administrative reform.

It is quite impossible that, even when order has been thoroughly restored and the export trade in coffee and hides, interrupted during the Italian occupation set again, the country should meet these needs out of its own resources. It will take quite a number of years for Ethiopia to grow into its new clothes, and during that time the deficit must be covered from outside. How to arrange for an annual subsidy of this kind without, on the one hand, offending against the financial cannons and, on the other, impairing the authority of the Emperor by the method of control adopted is a problem that must be left to the tact of the new financial adviser. It must not be forgotten that the Italians had drawn up a programme of public works entailing an expenditure of £133,000,000 over a period of six years, and paid an annual subsidy of at least £10,000,000 in addition. It will not be easy to strike a balance between this and the traditional public expenditure of the country.

. . .

Then there is the question of an outlet to the sea. This is bound up with the disposal of the ex-Italian territories, which raises issues beyond the scope of this article. So far as Ethiopia herself is concerned, the restoration of her colonies to Italy would reproduce the threatening situation of yesterday, whilst the handing over of one or more ports like Massowa or Magadischu would burden the government of the country with new and complicated problems, which might end by affecting its independence. It would therefore seem preferable that the Red Sea and the Indian Ocean coasts should be under some regime which would both inspire confidence in Ethiopia and provide the needed facilities for through traffic. Occassion might be taken, in this connection, to unite the highland area of Eritrea with the rest of the Amhara country and to disannex the desert districts, which has only been a source of weakness. The problem of the disorder along the Kenya and Sudan frontiers, which has been the cause of so much trouble in the past, should find its solution in the reform of provincial administration.

There remains the question most important of all—the choice of the men who are to direct the unique experiment of guiding this ancient African empire along the path of modern progress. They should not be numerous, if only because the



number of those who know and understand the Ethiopians is necessarily very limited. The important thing is that the few who are chosen should have the right qualities. In the circumstances of the country a close relationship of confidence between the Emperor and his Chief Adviser is all-important. There is room here in this new field of independent Africa for a counsellor, who half-way between Cromer and Livingstone, would combine the patience and efficiency of the far-sighted administrator with the wisdom and sympathy of the backward peoples, and would thus carry the Ethiopians across the present difficult stage of their long history from twelfth century to twentieth century conditions. If such a man were found, Britain—and indeed the world—could trust him to choose his own associates.

### THE ROUND TABLE, Sept. 1941

#### The Palestine Problem

In a recent issue appears an advertisement, almost full-page, concerning the Jews and their right to fight. On the same page we are told that Prime Minister Jan Smuts of South Africa and Queen Wilhelmina of the Netherlands have openly expressed themselves as being in favor of "the establishment of a Jewish home in Palestine as part of the general war aims of the United States."

Omitting the usual pleasantries, for your space is valuable, I should like to ask for a clearer statement of what is proposed by those who have constituted themselves the "Committee for a Jewish Army." Their aim is stated as being "to bring about . . . the formation of a Jewish army, based on Palestine, to fight for the survival of the Jewish people . . ." But nothing is said about the Arabs! Is that an oversight on the part of the committee? Or its propaganda agents? There are, let us say, half a million Jews in Palestine and, let us say, twice that number of Arabs. Even if the League of Nations gave the British government a mandate over Palestine, that did not alter the fact that Palestine belongs to the Arabs, as Norway belongs to the Norwegians, Greece belongs to the Greeks and China belongs to the Chinese. But Palestine does not belong to the Jews. There was a time when it did, even as there was a time before that when it did not belong to them. And it has not belonged to them for hundreds of years.

In the famous Balfour declaration of 1917 the British government declared itself as viewing "with favor the establishment in Palestine of a national home for the Jewish people . . . it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." Reading and re-reading the advertisement in question, I am forced to the conclusion that the "Committee for a Jewish Army" and its friends are to have no regard for the civil and religious rights of the Arabs, who outnumber the Jews in Palestine two to one. It is possible that I am mistaken: Hence this letter. Perhaps some one qualified to speak for the "Committee for a Jewish Army" will make that plain to your readers.

JOHN ROBERTSON McMAHON, D. D.  
(The Chicago Sun)

## The Philosophy of Wuzoo (Ablution)

The Promised Messiah (may peace be upon him) has repeatedly emphasised that there is no commandment of Islam, howsoever small and insignificant it may seem to be, that is not based upon perfect wisdom. This great truth reveals itself as many times as we plunge into a deep study of any of the Islamic commandments. Islam enjoins upon us the performance of ablution (*wuzoo*) before saying prayers. Let us consider its propriety and advisability for the present discourse.

Wuzoo consists of (1) the washing of hands, (2) gargling of mouth, (3) rinsing of nose, (4) washing of face, (5) washing of fore-arms, (6) the passing of wet hands across the head, and the cleansing of ears, and (7) the washing of feet. Except the passing of wet hands across the head, etc., which is performed once only, the other actions are usually performed thrice.

Wuzoo has both subjective and objective effect. Subjectively the performance of wuzoo conduces to a mental preparation on our part for the solemn action of prayer that is to come after it. It is an undeniable truth that we perform an action better when subjectively we are prepared for it sometime before its performance. They say forewarned is forearmed. Thus it helps us to concentrate, and concentration

is the most important factor that determines the quality of a performance.

On this very principle of the advisability of mental preparation prior to the commencement of an action it is suggested by some medical authorities that one should take to one's meals a little while after they have been laid on the table.

With regard to the beneficial effect of mental preparation preceding an action there can be no dispute. The only question to be considered in connection with wuzoo therefore is whether or not it is the best preparation for the action of prayers which follows?

Physically there is nothing as refreshing as an ablution. It is the easiest, the quickest and the most inexpensive method of refreshing one's body and mind. It shakes off lethargy. Even if one is to bathe, to perform wuzoo before taking a bath is more healthy. The reason for this is evident in the order prescribed for the actions comprising wuzoo. A bath, too, is a great refresher, but then it requires greater facilities than wuzoo and takes longer. A bath is not always within the means of every one. Islam is a universal religion and hence its prescriptions, recommendations and injunctions can smoothly be acted upon at all times and at all places. People of cold countries cannot bathe five times a day without considerable risk to their healths.

Moreover wuzoo treats all those parts of our body which, due to exposure and toil, require toning and refreshing. Hence Islam has prescribed a method which embraces in itself the benefits of being universally practicable and is also most helpful and suitable in the purpose.

Again, the only object of human life is to attach itself to Allah. God has therefore placed in human nature a strong tendency towards Him. In fact He has created man after His own image. Hence it stands to reason that if we help the inherent tendencies of our nature by objective factors the object of our prayers will be better realized. Now we know that the vehicle for expression of these tendencies is the material and physical body which scientists tell us consists 94 per cent of water and 6 per cent only of other substances. From this it is safe to conclude that water must be the substance that is most helpful to man in regard to the development of the spiritual spark in him. The physical life of man depends most

upon water; even the origin of Life is to be sought in water.

It is evident, therefore, that water is the most suitable thing for helping those tendencies which take man towards God. Hence the application of water before putting these tendencies into operation is most appropriate. It brings us into our element, so to say, and prepares us to the hilt for the action to follow. It tells one how to cleanse the soul with the water of one's eyes and how to flow down to the channels of Divine love by prostrating oneself at His threshold. *Tayammum* too is based on this very principle. The rest 6 per cent of our body consists of earthly matters. Dust we are, to dust do we return. It is true, very very true, that unless one puts on every kind of humility and submissiveness it is not possible to find the way to the altar of the Most Glorious. We must be humble and lowly like the particles of dust; when there remains not a jot or a tittle of egoism and pride in us, only then can we hope to find ourselves in the arms of the Most Beloved.

Over and above this, wuzoo makes the body clean and cleanliness of body reacts upon the soul as well. Although it is not necessary that a pure body must in all circumstances lead to purity of soul, but there can be no denying the fact that a pure soul does require a pure body and hence inclines towards it. God is Pure and He loves purity of body, mind and soul in man. A clean body helps clean and pure thinking. I have noticed that the day I change my clothes I feel a special urge towards prayers. It is admitted on all hands that our exterior and interior act and react upon each other. If we affect laughter or weep, soon we actually begin to feel gay or sorrowful. That is how human nature is constituted: we draw inspiration from our external conditions and our inner moods also act back on them.

This is one aspect of the question. The next point to be considered is the order in which various parts of the body are washed. Is this order well founded, or has it been jumbled together haphazardly?

I have studied its chain from one end to the other and to my mind it is linked together so excellently that if any ring were to change its place for another its effectiveness would be damaged.

As we have noted above, there are seven stages in the

performance of wuzoo, *i.e.*, (1) washing of hands, (2) gargling of mouth, (3) rinsing of nose, (4) washing of face, (5) washing of fore-arms, (6) wetting of head and cleansing of ears, and (7) washing of feet.

It is clear enough that hands must be washed before anything else for otherwise they might carry dirt all over the body as you proceed to wash various parts.

The next stage is gargling of mouth. If this is not its proper place then there must be another more suitable. But if it is proved that there is no other proper place for it, we shall have to accept the present one as the best. Now if the nose were rinsed before gargling, particles of the dirt washed off might remain sticking to parts of the upper lip and there would be the risk of their being carried into the mouth when gargling *after* the nose had been rinsed. In order to realize how unsatisfactory this process would have been one has only to try it once. If the face is washed before cleansing the mouth, and the nose, the dirt washed off would be left on the face.

This analysis shows that the mouth, nose and face are best washed in the order prescribed.

The question may now be considered why the fore-arms should not be washed before washing the face?

One of the reasons is that on the washing of face heat recedes back and tries to pass through the head to other parts of the body. If fore-arms were washed before, this heat and other vapours, instead of being let out, would be corked down on the wetting of head just after. Hence some time must elapse between washing of face and wetting of head so that the vapours may make their way out.

Another reason is that it signifies that the face should receive the first attention. There can be no arguing about it that it should not. The face is much more exposed and tender than the elbows and its cleanliness is much more important than that of the elbows. Hence it should receive priority.

The feet are no doubt to be washed last of all. Not only that they are the lowest part of the body and vapours should be allowed full time to emit out of them, but also because generally they are comparatively more dirty and hence one feels repulsiveness in washing fairer parts after having

engaged himself with the rougher one.

Now there remains only one more question worth considering. Why should the wuzoo be violated on the emittance of bad air or blood or on making water or on answering the call of nature, or on going to sleep etc.? The answer is not far to seek. All the conditions which cause the violation of wuzoo are either symptoms of some bodily unhealthiness or of uncleanness (*i.e.*, the emittance of bad air), or they cause the cleansing faculties of our body a strain and a toil (*i.e.*, answering the call of nature) which consequently require toning and refreshing; for otherwise they leave behind laziness and lethargy. All of them have, more or less, an unhealthy effect on our mind which must be combated. Medical theory now admits that every little action of our system causes a loss of energy which for the orderly keeping of our body must be replaced by water, or food. Water is the best, the cheapest the most universal treatment. There is nothing like *aqua pura*. Hence for the regeneration of lost properties we must take recourse to water. It brings us back into our element. Water, especially the natural water, *i.e.*, the ordinary cold water, is a real tonic for the nerves.

## An Arabic Poem

By HAZRAT MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi (1836-1908)

### ENGLISH VERSION

(In many cases only the sense has been taken; everything else has been entirely changed)

To Thee belongeth all Power, O our support, our Fountain of light.

Enable us to show our thanks unto Thee and to sing Thy Praise. Thou looketh with mercy upon Thy servant who comes to Thee in repentance.

Thou forgiveth the transgressor who has been led astray. The greatest sin is naught before Thy forgiveness.

How merciful Thou art unto Thy servant who turns swiftly to Thee.

Thou encompasseth the mystery and the secret of the Universe.  
Thou knoweth the straight path and the crooked one.

We are Thy servants, O God, our Refuge.

We prostrate ourselves before Thee in humbleness and in adoration.

We know that our dross cannot be hidden from Thee.

Thou knoweth the colors of dross and of gold.

Thou hath destroyed the arrogant for their wickedness;

Thou hath caught them and broken their pride.

The meek and lowly, the insignificant in the eyes of men,

Thou hath made them as great pearls and as shining emeralds.

By Thy mercy and grace, Thou canst turn deserts into gardens;

And by Thy wrath, Thou canst destroy man's proudest monuments.

Thou alone possesses all power and mercy, O Lord.

In all the universe, Thou hath no rival.

The immensity and Unity of the Universe

That Thou hath created, proclaim Thy Glory.

Thou are zealous; Thou destroyeth the wicked with Thy wrath.

Thou art merciful; and forgiving to those who turn to Thee.

We fear not Thy wrath for we have known Thy mercy;

Nor despair of Thy favor when our punishment o'ertakes us.

If Thou willeth, Thou canst destroy the whole of Thy creation.

If Thou willeth, Thou canst shower untold blessings upon us.

Thou art One, the only One, There is none like unto Thee.

Thou art Omnipotent, the Exalted, Thy perfection is infinite.

Whosoever cometh to Thee in obedience and in faith, attains salvation.

Thou causeth us to enter the fountain to cleanse us of our iniquities.

Thine is the Kingdom of Heaven and of Earth.

The Glories of the evening and of the morning, they are thine.

# Muhammad

By  
Omar Cleveland

Muhammad—(peace be on him). What visions does that name conjure up! What thoughts does it bring to the contemplative mind.

He was the prophet of unity, whose career has been without parallel. He it was, who set about to abolish religious and racial differences in the world and establish the unity of Allah, the unity of man, and the unity of nations. But, in spite of his amazing successes, he never acquired the hauteur of power and title.

Muhammad, to Moslems, symbolizes the type of the perfect man. In him we all have our part. He demonstrated the spiritual possibilities to humanity.

When we praise Muhammad, we are praising all the great souls who have led benighted humanity towards the light.

We are his kinsman. His glory will have its reflection in us. The Quran is but a pen picture of him. To us he is the personification of Islam—radiating truth, justice and peace.

Born and reared among illiterate people, we find recorded every detail of his life worth knowing. His childhood, youth and maturity. His rendezvous with destiny. All such incidents have been carefully recorded and preserved.

Therefore, "Students of history must find that whatever else in the world must perish, the memory of this man must not pass from the minds of men."

He had the strength to serve and the patience to suffer. He was the incarnation of the spirit that allays strife and changes animosity to friendship.

He was the prince of peace and compassion, whose armour was ever girded against the forces of infamy and barbarism. He climbed the heights and left all superstitions far below.

He sided with the weak, the poor, the wronged and lovingly gave alms. He added to the sum of human joy, and the flame he lighted has inspired those who follow to higher ideals.

His teachings will never be forgotten—they will live until languages are dead and lips are dust.



## COMMENTS ON THE LIFE OF MUHAMMAD

435 West 65th Place,  
Chicago, Illinois,  
February 3rd, 1942

Sufi M. R. Bengalee  
220 South State Street  
Chicago, Ill.

My dear Sufi:

I have just finished reading your new book on "The Life of Muhammad" and I would like to express a few thoughts that came to me while reading your work.

I was impressed by the beautiful binding, handy compact size, excellent paper and the fine, easily readable type. The illustrations, the map and the Moslem Calendar are helpful to the Western reader and make it a very attractive volume.

I wish to congratulate you on your literary style; I found your prose very refreshing and original and the tempo well adapted to the task at hand, namely, biography.

I think your contribution to the literature on Muhammad very timely. There is a real need for a work of this sort in English, approached from the standpoint of an Islamic scholar.

Your book is not only interesting in its presentation but rich in its revelations. You refute many of the existing popular beliefs regarding the character of your Prophet. Instead of the fiery, warlike and bloodthirsty fanatic usually prevalent in the popular conception of Muhammad, I found in your narrative a peaceful, kindly and forgiving, entirely human man who had a mission to perform and did so with a minimum of display and a complete lack of ostentation. Muhammad, as you portray him, is the sort of man one would like to have for a friend and neighbor.

Naturally your perspective is that of an Islamic historian. I consider this a good thing, because so much has been written on this subject that is obviously false that we are in need of a good counter-offensive in this field to give us a more rational approach to the life, teachings and character of the great founder of your faith.

Your final chapter will undoubtedly cause some contro-

versy among Christian theologists. But, I must say, you have made out a strong prima facie case for your argument and one that will not be so easy to refute.

I also wish to compliment you on your painstaking research and the copious footnotes and references. These have added immeasurably to the value of your work as a source book for students. In short, it stamps your book as the work of a scholar.

Yours very sincerely,  
H. J. Young  
Attorney at Law

# THE LIFE OF MUHAMMAD

by SUFI M. R. BENGALIEE

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# What is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah). Who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. The Quran, the Moslem Scripture—the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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